THE TRVE PROFESSOR.

OPPOSED AGAINST THE FORMALL Hypocrites of these *times*.

A Sermon preached at Salt-Ash *in Cornwall. Iuly* 15. 1620.

By Ro. WAKEMAN, Doctor *of Diuinitie*.

MATH. 7. 21.

Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the Kingdome of Heauen, but he that doth the will of my Father which is in heauen.

AT LONDON,
Imprinted by *Felix Kyngſton*, for *Iohn Bartlet*, and are to be ſold at the ſigne of the gilded Cup in Cheapeſide. 1620.

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The Preface.

I Did as little thinke to haue printed this Sermon, when I preached it, as I did that such exceptions would haue been taken against it: but the one hath now occasioned the other; for certaine of my Hearers, of more zeale than knowledge, and yet I thinke of more knowledge than true zeale, haue chancularily whispered, that therein I deliuered vnsound doctrine, and animated the wicked in their euill waies, and dishartened Gods children in their holy profession. Grieuous aspersions if they be true. In regard whereof I haue thought good to publish the same verbatim *as I preached it: that others may see how vniustly I am traduced*

duced by thoſe, who ſpare not their Parents, and dearest friends, that runne not with them in the ſame exceſſe of new-fangled opinions.

For mine owne part, it is well known, how ſparing I haue bin theſe many yeeres, in rubbing their ſores, or at all in medling with domeſticall controuerſies: holding matter of exhortation to holineſſe of life, more neceſſary in theſe diſſolute dayes. But as Aphraates *the Monke in* Theodoret *(when* Valens *the Emperour had infected the Chriſtian world with* Arrianiſme, *to the endangering of Chriſts little flocke) contrary to his Order, left his Monaſtery, and went abroad to ſupport the truth: ſo conſidering with my ſelfe, how a Schiſmaticall crue doth daily trouble the peace of our Church by their dangerous poſitions, and blemiſh the honour of our Church by their lewd liues: being requeſted*

to take a Turne in a Lecture out of mine owne Charge, I held no fitter argument for that Auditory, then what is handled in this Sermon. Whereby if any man ſhall be furthered in the way of Saluation, let him giue God the glory, and affoord me his prayers to the Throne of grace.

R. W.

Bearferris in Deuon.
Aug. 9. 1620.

THE TRVE PROFESSOR.

Luk. 10. 28.

This doe, and thou ſhalt liue.

THeſe words, are the words of Him that ſpake as neuer man ſpake, euen the bleſſed Redeemer of mankinde, deliuered vpon this occaſion. A certaine Lawyer in this chapter demaunds a queſtion of our Sauiour, ſaying, *Maſter, what ſhall I doe to inherit eternall life?* And he ſaid vnto him, *What is written in the Law? how readeſt thou?* The Lawyer anſwered, *Thou ſhalt loue the*

the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind, and thy Neighbour as thy selfe. Then Iesus said vnto him, Thou hast answered right; *This doe and thou shalt liue*. So that our Sauiour in the Text, as he did approue the Lawyers answere in truly vouching the Law: so he inioynes him, and, in him, euery one of vs *to doe* accordingly. *This doe*: that is, Loue God aboue all things, and thy Neighbour as thy selfe, *and thou shalt liue*, not onely a happy life here on earth, but an eternall life in the Kingdome of Heauen: *This doe, and thou shalt liue*. So you see the occasion and meaning of the words. Whereof there are

2. parts, { 1. A precept, *This doe.* 2. A promise, *and thou shalt liue.*

This

This doe. There is a duty to be performed; *and thou shalt liue.* There is a reward to be receiued, behold in the one, what God lookes for at our hands: *This doe.* Behold in the other, what wee may hope for at Gods hands: *and thou shalt liue.* The first we must practise in this world: *This doe.* The second wee must expect in the world to come: *and thou shalt liue. This doe, and thou shalt liue.* So the words are plaine and easie: and my care (God willing) shall bee as plainely to handle them. Laying aside all curious and quaint termes, and the search into more abstruse points of Doctrine, I will speake to the capacity of the meanest hearer, that euery man, before he depart, may learne something for his soules health: the matter it selfe, I am to speake of, being of that nature,

ture, as that it concernes euery man that hath a soule to saue.

For as the Publicans and soul-diers, and all sorts of people came vnto *Iohn Baptist*, and said, *What shall wee doe?* Luk. 3. 10. So, if you all, that are heere present to heare me this day, should in the poynt of saluation aske me the like question, *What shall we doe?* I know not what else to answere to you all in generall, and euery one in particular, then what our Sauiour heere spake to the Lawyer, *This doe, and thou shalt liue. This doe*, is all that God requires of man. *And thou shalt liue*, is as much as man may desire of God. If you would know the Word of God, the Law of God, the Commandement of God: *This doe*, expresseth all: If you would know the benefit of obedience, the reward of a holy

life,

life, the marke whereat wee must aime, the goale whereat we must runne, the prize for which wee must striue: *and thou shalt liue*, vnfoldeth all. If the whole reuealed Will of God, and the whole duty of mortall man, loe, heere it is, *This doe*. If the finall expectation of all mans hope, and the perfect consummation of all Gods promises, loe, here it is, *and thou shalt liue*. Summarily, heere is the end of all our preaching, and the scope of all your hearing, and the fruit of all our beleeuing, and the effect of all our knowing, and the maine drift of all our *Professing*. What the Patriarkes in their liues endeuoured, the Prophets in their Bookes required, the Apostles in their Epistles perswaded, Christ elsewhere in his Sermons commanded, and God in his holy

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ly Word precepted and promised; is all in the words of my Text comprized and comprehended.

God grant therefore, that in speaking of them, I may be directed by His Spirit that did first vtter them, and that all of vs, as becommeth good Christians, may attentiuely heare them; and so hearing, may rightly vnderstand them; and so vnderstanding, may carefully doe them; and so doing, may at last reape the fruit of them, eternall life. This doe, and thou shalt liue.

And so by your Christian patience, I come to speake of the parts as they lye in order.

1. Part. *This doe.*

This doe.] That is, loue God aboue all things, and thy neighbour as thy selfe, keep the whole Law; *This doe.*

But heere as the Carcasse of

Amasa

Amasa lying in the middest of the way, caused the people to stand still, 2. Sam. 20. 12. So me thinkes, in the very entrance into these words, there ariseth a doubt to stay my course, which being remoued, I may the better proceed and goe forward in the same.

For may some weake Christian say, Will our Sauiour haue vs keepe the whole Law? This is a burthen too heauie for flesh and blood. Was not our father an Amorite, and our mother an Hittite? and are wee not all the vncleane children of vnclean parents? Hath not the brightest day his cloud, the finest Lawne his brack, the purest gold his drosse? and is there, or euer was there any of the sonnes of mortall men without a fault? as the Apostle spake vpon another occasion,

casion, καὶ πρὸς ταῦτα τίς ἱκανός: and who then is sufficient for these things? who is able to *doe this?*

I answere, Be not discouraged, whosoeuer thou art: for God doth not so strictly require *This*, as if hee enioyned a perfect obseruation of the whole Morall Law, without fayling in any one poynt, either for matter, manner, or measure of *doing*. But our *doing* the Law, is our labouring and endeuoring to *doe it*. As Saint *Paul* said of himselfe, *I haue not apprehended, but endeuouring my selfe to that which is before,* κατὰ σκοπὸν διώκω, *I presse hard towards the marke*, Phil. 3. 13. And in another place (though I haue many infirmities) *I endeuour in all things to keepe a good conscience*, Act. 24. 16. As *Iosias*, howsoeuer he did not perfectly fulfill the Law, yet is said to haue *turned*

vnto

vnto the Lord with all his hart, and with all his soule, and with all his might, 2. King. 23. 25. So God will haue his children euer to labour to keepe his Law, albeit they can neuer perfectly keepe his Law. And then as he said of *Abrahams* sacrificing his sonne, *Because thou hast done this,* Genes. 22. 16. when *Abraham* had not done it, but was willing to doe it: so if wee striue and labour *to doe* his will, albeit, through the frailty of the flesh, wee cannot *doe it,* as wee should, or as wee would, he will accept our endeuour for the act, our readinesse for performance, our will for the deed, our imperfect obedience, for perfect fulfilling of his Law: and what is wanting on our behalfe, shall bee supplied, by that absolute satisfaction for sinne, the death and Passion of Christ

Iesus. And so the doubt being answered, let vs now (my deare brethren) in the name of God, proceed with the Text.

This doe.] The person to whom our Saviour gaue this precept, was a Pharise, as you may reade, Math. 22. 35. And you cannot be ignorant that the Pharises, of all other sinnes, were taxed for none so much, as for the sinne of hypocrisie. *Woe vnto you Scribes and Pharises, hypocrites*, is no lesse than seuen times denounced in that Chapter, Math. 23. They neuer regarded how wicked and corrupt their heart was, so they appeared righteous to the world. In giuing their almes, they would cause Trumpets to bee sounded before them; they would pray in the Synagogues, & corners of the streets; in fasting, they would disfigure their coun-

countenance; and all, that men might take notice of their piety: Whereas notwithstanding their inward parts were full of violence and wickednesse: And they did priuily practise rapine, extortion, iniustice, murther, adultery, and the like abominable sinnes. Now this Lawyer in my Text, being of this sort and sect, is otherwise instructed by our blessed Lord and Sauiour; that if euer hee hope to attaine to heauen, hee must turne ouer a new leafe, and become a new and another man. Hee must not thinke his counterfeit and hypocriticall shew of sanctimony pleaseth God: but he must striue indeed to be, what outwardly he would seeme to bee; and really to practise that, what *formally* he doth *professe*. His instruction must be ours.

Not a formall profession in words or outward shew, but doing the will and Word of God, must manifest vs to be true Christians.

A poynt so plaine and manifest, that the meanest Scribe that euer hath been instructed to the Kingdome of God, cannot be ignorant heereof. And therefore it may seeme needlesse to vse many testimonies for confirmation of it. A few words in a matter easily granted of all, may seeme enough. God had no sooner made man, and placed him in the Garden of Eden, but he gaue him a Commandement what he should *doe*, Genes. 2. 16. And when hee had deliuered Israel out of Egypt, to obserue the Decalogue or ten Commandements, was his charge vnto them, Exod. 20. And when hee had brought Israel into the Land of Canaan,

Canaan, *Ioshua* bids them to keepe and *doe* all that is written in the Booke of the Law of *Moses*, Iosh. 23. 6. *Dauid* begins his Psalmes in shewing what euill a righteous man must auoide, and what good he must *doe*, Psa. 1. 1, 2 And the Preacher ends his Booke with *Feare God, and keepe his Commandements*, making it *the whole duty of man*, Eccles. vlt. 13. Looke into the Law, and it will *curse him that continueth not in all things that are written therein, to doe them*, Deut. 27. 26. Looke into the Prophets, one will tell vs, *We must doe that which is lawfull and right*, Ezek. 18. 5. Another will haue vs *cease from doing euill, and learne to doe well*, Esa. 1. 16. The Gospell teacheth the same truth; and our blessed Sauiour and the Apostles presse the same Doctrine. And what, I pray you,

is more frequent in the language of Canaan than this: *This do, and dwell in the Land. This doe, and possesse the earth. This doe, and neuer fall. This doe, and bee blessed. This doe, and bee saued. This doe, and be iustified. This doe, and please God. This doe, and inherit a Kingdome. This doe, and liue for euer.* In the whole volume of the Bible, I doe not finde these promises made either to the fruitlesse hearer, or to the barren beleeuer, or to the vnregenerate knower, or to the verball *Professor*; but to the faithfull *doer* of the will and Word of God.

Heere then all *formall Hypocrites* are vnmasked and discouered: whose Religion is in their lips, whose faith is in ostentation, whose knowledge is in selfe-pleasing, whose *Profession* is in externall formality, and not in the

the sincerity of obedience. They will come into the Temple, and hearkē as diligently as any to the Word of God. They will attentiuely listen, while Gods fearfull iudgements are heere denounced against the wicked, and his comfortable mercies promised to the godly: how the torments of hell are prepared for the Goats, and the ioyes of heauen prouided for the Sheepe. How sinne is reproued, piety enioyned, vice abandoned, vertue cōmanded. But, as the fruitlesse Auditors in the Gospell, they heare with their outward eares onely, they practise not in their life and conuersation. Or they heare the Preacher, as the Pharises did our Sauiour, with honest and good hearts, but with carping and malicious minds. Or it may be, as *Herod* did *Iohn Baptist*, who

for a time *heard him gladly*, but still continued in the sinne of Incest with his brother *Philips* wife: and they will as ioyfully heare the Word, while they lye wallowing in the pollutions of most beastly sinnes. But let mee tell them, *Non tam audire, quàm obedire, requirit Deus:* God regards more a faithfull hart, than an attentiue eare. And Saint *Iames* hath taught them another lesson, that *If they heare, and doe it not, they doe but deceiue themselues*, Iam. 1. 22. And Saint *Paul*, *The hearers of the Law are not righteous, but the doers of the Law shall be iustified*, Rom. 2. 13. And our Sauiour pronounceth him blessed, not simply *that heareth the Word of God:* for then the veriest reprobates & damned wretches should bee so: but φυλάσσοντες αὐτὸν is added, in hearing, they must *doe*

and

and keepe it, Luk. 11.28. And the Angell in the Reuelation doth aſſure him of eternall happines, *that doth reade, heare, and keepe the words of that Propheſie, to doe them*, Reuel. 1. 3. And not, This heare, but, This do: *This doe, and thou ſhalt liue.*

And if their hearing faile thē, they will ſtand vpon their faith, and ſay, We haue faith, and beleeue aright; and therefore wee are ſure wee ſhall be ſaued. But let mee aske ſuch with the Apoſtle, What auaileth it if you haue faith without workes, can your faith ſaue you? You beleeue there is a God, you doe well: but if you goe no further, your faith is but a dead faith, and as the faith of the damned, and as the faith of the diuels: for the damned beleeue and feare; the diuels beleeue and tremble.

But

But the godly must goe one step further: they must not onely beleeue Christ with a found heart, but also they must follow Christ with a sincere conuersation: they must euer ioyne Saint *Iames* workes with Saint *Pauls* faith, that as Christ said of himselfe, *Opera testantur de me: My workes beare witnesse of mee, that I am Christ*, Ioh. 10. 25. So, the holinesse of their workes, and the vprightnesse of their deeds, may testifie that they are true Christians. Their faith must bee like *Abrahams* faith, that wrought with his workes, Iam. 2. 22. and as they beleeue in God, so must they be carefull προϊστασθαι καλῶν ἔργων, to excell or goe before others in good workes, Tit. 3. 8. For not, nakedly this beleeue, but, effectually *this do*, is the thing required, *This doe, and thou shalt liue.*

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but our knowledge puts all out of doubt; yet not a bare knowledge. The learned Schoolman tels vs, *Scientia non est qualitas actiua, sed principium quo aliquis dirigitur in operando*: Knowledge is no actiue quality, but onely a meanes to direct a man in working. Neither is it (saith one) the scope of Christianity to know, but the scope of knowledge is, to be a good Christian. *Balaam* (no doubt) knew much: he knew, that for a house full of gold and siluer, he must not goe beyond the Word of the Lord, to do either more or lesse, Num. 22.18. *Iudas* the Traytor could not bee ignorant of his Masters will, for he was an Apostle: but their workes were not answerable to their knowledge. The one loued *mundi stipulas*, as Saint *Peter* calls it, *The wages of vnrighteousnesse*,

nesse, 2.Pet.2. 15. The other for money, sold and betrayed the Lord of life, Math.26.15. Hereupō Saint *Augustine* saith, Epist. 144. *ad Anastacium: Man sinneth so much the more, by how much he knoweth that to be sinne which he committeth.* And Saint *Ambrose, Offic.lib.1.cap.26. The study of knowledge, without the deeds of obedience, doe inwrap a man in further punishment.* And in the Gospell, the seruant that knew his Masters will, but *did it not*, is threatened to bee beaten with many stripes, Luk.12.47. Therefore as in morall Philosophy, vertues chiefest praise consisteth not in contemplation but in action: οὐδὲ δὴ περὶ ἀρετῆς ἱκανὸν τὸ εἰδέναι ἀλλὰ ἔγειν καὶ χρῆσθαι τοιαρτέον, saith *Aristotle* in his Ethicks: So, Religions chiefest praise is rather in the Practicke than in the Theory:

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He that ſaith, I know God, ſaith Saint *Iohn, and keepeth not his Commandements, he is a liar, and the truth is not in him,* 1. Ioh. 2. 4. And bleſſed Ieſus ſpake it vnto his Diſciples, *If yee know theſe things, bleſſed are ye, if yee doe them,* Ioh. 13. 17. For not the contemplatiue knowers, but the practick *doers* are rewarded of God. And my Text heere ſaith not, This know, but, *This do, and thou ſhalt liue.*

But, is a *holy Profeſſion* nothing worth? Surely little, without a deſire to *doe* accordingly. As wicked men as euer were, haue been great *Profeſſors.* I report me to the falſe prophets in the Goſpell, who ſaid, Lord, Lord, *haue we not propheſied in thy Name, and in thy Name haue caſt out diuels, and in thy Name haue done many wonderfull workes?* and yet were reiected,

reiected with a *Non noui vos: Depart from me, ye workers of iniquity*, Math. 7. 22, 23. I report mee to those *verball Professors* in Saint *Iames*, who could talke well to their needy brethren and sisters, *Depart in peace, warme your selues, fill your bellies.* Heere were good words, but the deeds were wanting; for, *they gaue them no thing*, Iam. 2. 16. I report me to the Thrasonicall Gospellers of our time; they talke gloriously of the Gospell, but their liues are not agreeable to the Gospell. They can talke *of the Word sincerely to be preached, of the Sacraments rightly to be administred, of holinesse of life daily to be practised.* But as one saith, *En folia, vbi fructus?* Behold the leaues of a *verball Profession*: where are the fruits of true sanctification? They *professe* they know God, but

but in their workes they deny him, Tit. 1. vlt. *Hauing by outward Profession a forme of godlinesse, but in their workes denying the power thereof*, 2. Tim. 3. 5. But let mee tell them, As he is the best Preacher that *doth* as hee speaketh, following the steps of Christ, who began *to doe and to teach*, Act. 1. 1. So hee is the *best Professor*, that practiseth as hee talketh, and striueth to bee in deed, what he pretendeth to bee in Word: for not, Say this, or *Professe* this, but, *This do, and thou shalt liue.*

There are at this day in our Church a multitude of *Professours*; for so they will bee called, and so may they well be: for they *professe* all, and practise little or nothing of that which is good. They haue troubled and tyred his sacred Maiesty, and the

the High Court of Parliament from time to time with petitions for Reformation, *that a learned Ministery might be established.* Whereas I dare vndertake, no Nation in the Christian world affoords so learned a Clergy. *That the sacred Presbytery might bee erected:* a Gouernment (as they conceit it,) neuer spoken of in the Scriptures, nor dreamed of by the ancient Fathers in the Primitiue Church, but lately deuised: To say nothing of many other Innouations, which, out of the spirit of singularity, and the giddy conceits of their distempered braines, they would bring into our Church.

Beloued in Christ Iesus, if any thing be amisse amongst vs, (as in what Church are there not many things?) I defend it not, but wish it were amended: only let

the Apostles rule bee obserued, *Let all things be done decently and in order*, and not by the irregular course of factions, combinations, and tumultuous exclamations.

But who are they that are such Reformers? As the Snuffers in the Tabernacle were of pure gold; so should they bee of pure life, and sincere iudgement, that should purge the blemishes of so glorious a Church. But these are not so. I will not speake of all of them, if not the most, (I would it might not be truly affirmed of too many) that they are *The Scumme of the Commons, the Tags and Rags of the people, base Mecannicks, men of little knowledge, lesse honesty, and no discretion at all. In their attempts pragmaticall, in their humours fantasticall, in their lookes hypocriticall, in*

their profession Pharisaicall, in their opinions Anabaptisticall, in their doctrine Schismaticall, in their words Angelicall, in their deeds Diabolicall.

Pardon me (deare brethren) if zeale of Gods glory, and the good of his Church transport me herein beyond your expectation. And let mee with your patience thus farre lay open my selfe vnto you all. God, the searcher of all hearts knoweth, I doe not heere taxe the discreet forwardnesse of any that abhor and detest sinne, and make a conscience of their wayes, and striue by all meanes to perfection, and to please God in purity of conuersation. Let no man with odious names, or disgraceful titles discourage such in their holy course, for they are a great honour and ornament vnto our Church.

Church. And I heartily wish, that the number of such might more and more increase in this profane and dissolute age of the world.

But it is the fiery, furious, brainsick, indiscreet, impure *Puritane* I aime at, who make Religion their cloke, their Bawd, their Stalking-horse to all villanies; and cause the Gospell and many good men to be the worse spoken of, & the worse thought of for their abominable hypocrisie and dissimulation. These are they that amongst vs hold their Factions, Conuenticles & Assemblies, and therein take vpon them to propheſie, to expound Scriptures, and to censure the State, and to vilifie the Reuerend Prelacy and Clergy of our Land: as if *Alexander the Coppersmith* were a fit man to

except against Saint *Pauls* Doctrine, and a rout and rabble of illiterate Trades-men conuented by some *seditious Demetrius*, were worthy to make Canons for the Church. These are they that say to vs, and to them that conforme themselues to the gouernment established, as they in the Prophet did, *Stand apart, come not neere me, for I am holier than thou*, Esa. 55. 5. As if all the lines of Gods heauenly grace rested onely on the censure of their hearts, and as if we all were Reprobates and Cast-awayes in respect of them. But wee may truly say of them as the Wiseman did of the like in his time: *There is a generation pure in their owne eyes, yet they are not washed from their filthinesse*, Prou. 30. 12. They are pure in their owne conceits, but their filthines

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is too apparant to the world. Or as the Prophet did of those cursed hypocrites, who said, *Templum Domini, Templum Domini: The Temple of the Lord, the Temple of the Lord.* Good words, good words: but what are their deedes? They follow in the same place, *They did steale, and murther, and commit adultery, and sweare falsly, and burnt Incense to Baal, and walked after other gods*, Ier. 7. 4, 9. Behold the liuely description of the *formall Hypocrites* of our time, who haue *Templum Domini*, The Temple of the Lord in their mouthes, and *Templum Diaboli*, the temple of the diuell in their hearts: who speake the words of the holiest Saints, and practise the deeds of the most shameles sinners. Mark it when you will, and you shall finde it true; they will goe as demurely,

murely, cast vp the eyes as deuoutly, talke as modestly as the best *Professors*, while the wicked seeth, (and such are all as are not of their faction:) but in secret they will bribe as shamefully as *Simon Magus*, drinke as intemperately as prophane *Balthazar*, feede as luxuriously as the rich Glutton, iudge as vncharitably as the proud Pharise, couet as greedily as cursed *Achab*, and liue as incontinently as the greatest wantons of the world. Finally, they are great boasters, but small performers; they make a great shew outwardly, but haue little substance inwardly; they pretend much sincerity, but intend much impiety; their lips are gilded with holinesse, but their hearts are full fraught with wickednesse; they can talke and *professe in the highest degree*, but sure

sure I am, these two words of my Text they could neuer yet put in practice, *this doe.*

But to leaue the raking of this kennell, & any further discourse of these men, who so often leaue vs and our Congregations; and to come vnto our selues.

Blessed and beloued brethren, I cannot but congratulate your happinesse of this place, ouer whom the Lord hath placed such diligent & faithfull Watchmen to comfort and instruct you. And it is not your least praise, that you spare not your owne purses, to haue them sound their Trumpets, both on the weeke and Sabbath dayes. O let these Lampes neuer want Oyle, and neuer be weary of well doing in this kinde. It is not the least part of your praise, that Towne and Countrey come to-

gether to the Church so frequently, pray together so deuoutly, listen together so attentiuely, continue together so louingly, and depart together so friendly. Me thinks it ioyes my heart, to see such flocking to Gods House, such reuerence and attention in Gods House, and so great a congregation assembled in Gods House.

Notwithstanding as our Sauiour in the Reuelation, after he had commended the Angell of the Church of Ephesus for his labour and paines, blamed him for some other things, saying, *Neuertheless I haue somewhat against thee*, Reuel. 2. 4. So following the same steps, as I haue cõmended you for these things; so I haue somewhat to say against you, nay against my selfe, and against vs all: and that is,

(to

(to speake in plaine words, and to flatter no man) our professing doth farre exceed our practising, and we are by many degrees more ready to talke of, than carefully to *doe* the will and Word of Almighty God. This τῦτο πόιει, is too much neglected & left vndone of vs all. And if any man say, hee is vniustly charged with this imputation, seeing hee doth what he can to keepe Gods Commandements: As *Samuel* said to *Saul*, (iustifying himselfe that he had performed the commandement of the Lord) *What meaneth then the bleating of the Sheepe in mine eares, and the lowing of the Oxen which I heare*, 1.Sam.15.14? So if we haue indeuoured *to doe this*, that is, to keepe the Law of God: What meaneth then the bleating of the Sheepe, and the lowing of the

the Oxen, I meane the cry of many grieuous sinnes that are daily practised by vs without repentance? What meaneth it, that the Pastor seeketh to feede himselfe, rather than the flocke committed to his charge; that if he build by wholesome doctrine, hee presently ouerthroweth it by a vicious life; that hee standeth more in awe of his ordinary visitation, than of that great account he is to make at the day of Iudgement? What meaneth it, that the Gentlemans will is a law to the poore people; that the Tenants beggery maintaines the Lords pride; that bribes are taken to doe iustice, or rather to doe wrong; and if the Master be so iust, as with *Elisha* to refuse them, the seruant is so wicked, as with *Gehezi* to receiue them? What meaneth it, that the sacri-

legious

legious Politician is growne audacious in pilling and polling, in robbing and spoyling Ecclesiasticall liuings; that Court-Harpyes, & Countrey-Cormorants haue made a prey of the House of prayer, and are fleshed like dogs at the shambles, with the fat things thereof; that *Patroni*, defenders and keepers of the Church, are become *proprietarij*, owners and inheritors of the same? Betraying with *Iudas*, for *Quid mihi dabitis?* the body of Christ, which is his Church, to blind and Pharisaicall guides, and taking into their Lay, I will not say profane hands, Tythes & Offerings, the sacred portion of Gods Priests, and the ancient and honourable maintenance of the Clergy? What meaneth it, that the common Lawyer is commonly taxed for deceit and

coozenage, for bribery and partiality, for their delayes and procraſtinations, for their ſuppreſſing of good, and ſupporting of bad cauſes, for their venale tongue, and cauſteriated conſcience? What meaneth it that the Tradeſman hath a waight, and a waight, and that is no better than falſe waights, which are an abomination vnto the Lord; that hee will lie, and ſweare, and forſweare, to iuſtifie the naughtines of his bad wares, and to deceiue his Chriſtian brother? Time will not ſerue me to name euery particular. What meaneth it, that whoredome and drunkenneſſe, and pride, and oppreſſion, and fraud, and diſſimulation, bee commonly practiſed, as if they were no ſins at all, that from the higheſt to the loweſt, from the eldeſt to the youngeſt,

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we haue all erred in our wayes, euery man turning into his own race, as the Horse rusheth into the battell, to vse ſ words of the Prophet, Ier. 8. 6? Are these the fruits of the Gospell, are these the effects of our holy calling, are these the markes of our integrity, are these the badges of Christianity? Doe wee to this purpose heare, and beleeue, and know, and *professe* the Word of God? My deare brethren, as God by his Prophet demanded of the Iewes, Will yee sin grieuously, *and yet stand before mee in this House, which is called by my Name*, Ier. 7. 9, 10? So, giue mee leaue in Gods name to aske the like question. Will you make no conscience of committing sinne, and yet will you come into the House of God, as if all were then well? and doe you thinke

thinke that your externall worship and seruice without *doing this*, shall please God? It may be a paradox vnto some, and somewhat harsh and distastfull to many; but I am sure it is sound Diuinity: *A formall profession, without inward obedience of the heart, is odious vnto God.* The holding vp of the hands, the lifting vp of the eyes, the beating of the breast, the bending of the knees, (gestures in themselues laudable) I will proceed further: The frequenting of Gods House, ioyning with the Congregation in praier, hearing of the word preached, receiuing of the Sacraments administred, (duties in themselues commendable, yea necessary) without a care of *doing this*, are all hatefull and abominable to the Lord of Hosts. God required the offering

sacri-

sacrifices of his people, in the time of old, as well as hee doth these outward duties of Christians at this day. And yet of them, (where obedience to his Law was wanting) he saith, *To what purpose are they? I am full of them: I delight not in them: who hath required this at your hands? Bring no more, they are an abomination vnto me, I cannot away with them, my soule hateth them, they are a trouble vnto me, I am weary to beare them,* Esa. 1. The Prophet seemeth to want words to shew the Lords detestation of these things. But it is that which followeth in the same Chapter which God lookes for, newnesse of life, and holinesse of conuersation: *Wash you, make you cleane, put away the euill of your doings from before mine eyes, cease to doe euill, learne to doe well, &c.* This makes

makes the sacrifice acceptable vnto him. It is not (to speake in the words of another Prophet) the comming before the Lord with burnt offerings, and Calues of a yeere old, nor with thousands of Rammes, or ten thousand riuers of Oyle that pleaseth him: Nor the giuing the first borne for our transgression, nor the fruit of our body for the sin of our soule. What then? Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: *To doe iustly, to loue mercy, to humble thy selfe, and to walke with thy God*, Mic. 6. 6, 7, 8. So that, as the Scribe in the Gospell, said, *To loue God aboue all things, and thy Neighbour as thy selfe, is more than all whole burnt Offerings & Sacrifices*, Mar. 12. 33. So I may truly say, *To doe this*, is more than all the outward

ward *formall Profeßion* of Christianity: the life whereof, is not so much in the shew, as in the substance, not in word, but in deed, not in *Profession*, but in action, not in seeming so, but in being so. That without *This*, is but the shadow and formality of a Christian, or as the tithing of Mint and Cummin, and Anise, where the greater things of the Law are neglected. This τοῦτο ποίει, *Doe this*, is the true essence; for without *This doing*, or, at the least, an indeuour to *doe this*, sure and certaine I am, there is no saluation.

Wherefore, to conclude this poynt, this being a matter of so great consequence, (my deare brethren) let me desire you all in the bowels of Christ Iesus, and I desire to speake it, not to your outward eares only, but to your

hearts & consciences: As you regard the glory of God, the good of his Church, the inlargement of his Kingdome, and the eternall salvation of your owne soules, henceforth to accomplish the will of God in *doing this*: If you have profaned the Lords Sabbath, henceforth to sanctifie it. If you have blasphemed his sacred Name, henceforth to reverence it. If you have wronged your Neighbour in word or deed, henceforth to amend it. If any way, as many wayes you have neglected the Law of God, henceforth *to doe it*. And thinke not that hearing, or beleeving, or knowing, or *professing* the Word of God, will make you acceptable to him in this life, or bring you to eternall glory in the next (though these I confesse are singular meanes) *doing* is wanting,

wanting, which is all in all. *Not euery one that saith vnto me, Lord, Lord, but hee that doth the will of my Father which is in heauen, hee shall enter into the Kingdome of heauen,* as our Sauiour speakes, Math. 7. 21. It is *this doing* that brings vs to happinesse. And beleeue mee in this, better is one day spent in *doing this*, than all the dayes of our life in hunting after honor, as ỹ Ambitious doe; in gaping after gaine, as ỹ Couetous do; in carowsing of healths, as the Drunkards do; in seruing the belly, as the Epicures doe; in pursuing the pleasures of the world, as the Voluptuous doe, in following the lusts of the flesh, as the Wantons doe; and in performing the workes of sinne and Satan, as the Vnregenerate doe. The end of *doing that*, is death; but the fruit of *doing this*, is eter-

nall life. And so from my first part, the Precept, *This doe*, I come to the second part, the Promise, *and thou shalt liue.*

2. Part. *And thou shalt liue.*

And thou shalt liue.

Although it might seeme sufficient, that our Sauiour had spoken in the former part to perswade the Lawyer, and in him, vs, vnto obedience: for the will of a Master is a sufficient reason to his seruant, and the good pleasure of a King vnto his subiects, and so hee spake the word, gaue sufficient credit to the schollers of that Philosopher to beleeue the truth, and to follow the prescriptions of his precepts. And the Centurion in the Gospell saith no sooner to his seruant, *Do this*, but presently *he doth it*, Math. 8. 9. But such (for the most part) is the dulnesse

nesse of flesh and blood, that it must be perswaded by reason, as well as pressed by authority, and allured by Promises, as well as commanded by Precepts. In regard whereof, to his Commandement, *This doe*, our Sauiour ioyneth the Promise of a reward to be receiued, *and thou shalt liue*.

A most forcible argument of all other to perswade. For *life*, the thing heere promised, is the most deare and precious thing in the world. For the preseruation wherof, the diseased patient is content to bestow his goods and substance, & willing to haue a leg or an arme, or both cut off from his body. Yea, he that is the father of lies, to this poynt spake truly in the Booke of *Iob*, *Skin for skin, and all that a man hath, will he giue for his life*, Iob 2. 4. This, shall I say, euery man, nay

euery creature desireth: and we wish it to them that wee loue best: *Viuat Rex, Let the King liue*, was the Subiects wish vnto their Soueraigne, 1. Sam. 10. 24. And, *O that Ismael may liue*, argued the tender heart of a deare father vnto his child, Gen. 17. 18.

Therefore our Sauiours promise here, *and thou shalt liue*, is, as if he had said, What thou most desirest, shall be giuen vnto thee, life: yea a long life, a holy life, an eternall life: or to speake in Schoole termes, *Thou shalt liue, externally, internally, eternally. Externally*, the life of nature; *Internally*, the life of grace; *Eternally*, *the life of glory*.

To giue you a touch of each.

1. *Thou shalt liue Externally*, the life of nature, a long and a happy life. For if the keeping of that one Commandement, hath this

this promise of a long and a happy life: how much more the keeping of all the Commandements? What is more frequent than the assurance of this in the old Testament? One place for all. Thou shalt obserue his Ordinances and his Commandements which I command thee this day (saith *Moses* to the people of Israel) that it may goe well with thee, and with thy children after thee, and that thou mayest *prolong thy dayes vpon the earth, &c.* Deut. 4.40.

Against which, if any obiect that the wicked liue long, and the children of God but a short time:

I answere, A few examples do not ouerthrow a rule. For they be not my words, but the words of the Spirit: *The blood-thirsty and deceitfull men shall not liue out*

halfe their dayes, Psalm. 55. vlt. And in another place, *The wicked man shall bee cut off before his time, neither shall his branch bee greene*, Iob 15.32.

And suppose that some of them liue long, yet the blessed promises of a long life are not made vnto them as vnto the faithfull: and the prolonging of their life is to their further punishment, and to make them the more inexcusable at the day of Iudgement.

Whereas the godly either dye, as *Abraham* the father of the faithfull did, *in a good old age, and full of yeeres*, Gen. 25. 8. Or if sooner, I may say with *Aquinas*, *Vita longa non mensuratur tempore, sed actione*: A long life is not measured by time, but by action. In thirty or forty yeeres they attaine to a greater perfection

fection of godlineſſe, than the wicked that liued an hundred. Like him in the Booke of Wiſedome, of whom it is ſaid, *Being made perfect in a ſhort time, he fulfilled a long time,* Wiſd. 4.13. Or elſe, God in his wiſedome taketh them *ſoone* away, leſt they ſhould be corrupted with the ſinnes of the world. As it was ſaid of one in the fore-named Chapter, *Speedily was he taken away, leſt wickedneſſe ſhould alter his vnderſtanding, or deceit beguile his ſoule,* Wiſd. 4.11. And then, in ſtead of a long life on earth, God giues them eternall life in heauen, and ſo betters his promiſe with thē. As if a man were promiſed two Acres of ground in the barren Mountaines of Liguria, and afterward had them giuen in the moſt fruitfull ſoyle of Campania, vndoubtedly the promiſe

ſhould

should bee more than kept.

2. *Thou shalt liue Internally*, the life of grace: which is that power, which God, by the Spirit of his Sonne, putteth into the hearts of the Elect, at their Regeneration: inabling them to moue themselues towards God, (who before were dead in sins) that they might begin to thinke, speake, and doe in some measure the things pleasing vnto God. For as the sonne of the Shunamite was dead till *Elisha* came, and laid his mouth on his mouth, his eyes on his eyes, his hands on his hands, and then he was made aliue againe, 2. Kin. 4. So the childrē of God by nature are euen dead in their sinnes; it is the true *Elisha*, the Lambe of God, (so the Hebrew word signifieth) fitting himselfe to their condition, that reuiueth and quicken-

quickeneth them. Which Saint *Paul* in his Epistles plainly expresseth, saying, *The iust doth liue by faith*, Rom. 1. 17. *Euen by faith in the Sonne of God*, Gal. 2. 20. *Who dwelleth in their hearts*, Ephes. 3. 17. *And quickeneth them with his Spirit*, Ephes. 2. 5.

Call it then, if you will, as the Scriptures call it, *The new life, the godly life, the life of grace, the life of the Spirit, the life of Christ, the life of God*, whereby God the Father, the Sonne, and the holy Ghost liue in his: sure and certaine I am, it is peculiar onely to the faithfull, that are carefull *to doe* the will of God. As for the vnregenerate, I may say of them in the words of *Euthymius*, ἀλλ' οὐκ ὄντως ζῶντες καὶ ἀληθινὴν ζωήν: *Liuing a false and counterfeit life, in truth they liue not.* Or as hee did to the Angell of the Church of

of Sardis, *Thou hast a name that thou liuest, but thou art dead*; Reu. 3.1. Or as *Paul* said of the luxurious widow, *Shee is dead while she liueth*, 1. Tim. 5. 6. It is the child of God alone who (indeuoring to keepe the Law of God) can truly professe in the words of the Apostle, *Now I liue, yet not I, but Christ liueth in mee. And the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me*, Gal. 2. 20. And this is to liue: *Internally the life of Grace.*

3. *Thou shalt liue Eternally* the life of glory. So saith God in the old Testament, *Keepe my statutes and Commandements, which if a man doth, he shall liue in them*, Leuit. 18. 5. So saith Christ in the New, *If thou wilt enter into life, keepe the Commandements*, Math.

Math. 19. 17. And this life heere is chiefly to be vnderstood, because it answeres directly to the Lawyers question, demanding of our Sauiour what he should doe to inherit eternall life, *This doe*, saith he, *and thou shalt liue*.

And heere is the *summum bonum*, the *vltimus finis*, the *Terminus ad quem*, all our actions and indeuours, hopes and desires doe tend and bend, that wee may *liue for euer*. For a man to liue in this world many yeeres, is no true happinesse: beasts and birds inioy as much. And so many are the vanities and miseries of this sinfull life, that the comfort of that long continuance is cut off by this bitternesse. Bitternesse I call it, and so he findes it, that otherwise is inwardly refreshed with the comfort of the Spirit: but to inioy what the heart, and more

more than the heart can desire, sweetly without any sorrow, incessantly without intermission, fully without limitation, externally without end. This, this is happinesse in the highest degree, and the very top of all mans felicity: and such is *the life* heere promised, *and thou shalt live.*

And heere (my brethren) had the Cherubin sanctified my lippes, as he did the Prophets, Esay 6. 7. Had I the tongue of men and Angels (as the Apostle speaketh vpon another occasion,) I were not able to expresse vnto you the least measure of those ioyes that accompany *this life.* For they are such, as neither eye hath seene, neither eare hath heard, neither can the heart of man possibly conceiue them. Let vs suppose all the pleasures and delights in this world com-

posed

posed into one, all the glorious shewes the eye hath seene, all the heauenly sounds the eare hath heard, all the pleasant odors the nose hath smelt, all the variety of sweet and mellifluous sauors the tongue hath tasted, all the delightfull obiects the hands haue touched. Adde hereunto, not only what Nature, but whatsoeuer Art in her deepest knowledge can inuent: and all shall bee nothing, but as a shadow in respect of that substance, as drosse in respect of that gold, as a cottage in respect of that Palace, as death in respect of *that life*. What, doe I call it by the bare name of *life*? It is a *blessed life, a glorious life, a heauenly life, an incorruptible life, an euerlasting life*, (I forbeare quotations) *It is Paradisus Paradisorum*, as the ordinary Glosse calls it, *The hauen*

of

of happinesse, the fruition of the Mount Sion, the Celestiall Ierusalem, the City of the euer-liuing God.

You see what a large field, and a sea of matter lyes before mee. But my purpose is not to tread euery path, nor to sound euery deepe. For further illustration of this point, I will content my selfe with that one description of eternall life by Saint *Iohn* in the Reuelation, where he describeth it by a City, *whose foundation and walls* (as hee there speaketh) *were precious stone, whose gates were pure Margarits, whose streets were paued with gold, & interlayed with Pearle. Whose light was the brightnesse of Christ himselfe sitting in the middest thereof: from whose Throne proceeded a pure riuer of the Water of Life, and on either side grew the Tree of Life, giuing euerlasting fruit. There was no night,*

no

no darkneſſe, no death, no crying, no curſing, no feare, no labour, no care, no ſorrow, no paine. There was no need of candle, nor of the Sun, nor of the Moone; for the glory of God, and of the bleſſed Lambe did lighten it. Now, my brethren, what can your minds wiſh for, or your hearts deſire, that is not heere ſpecified? If you wander, and haue no dwelling place, heere is a *City* for you. If you bee poore and miſerable, heere you ſhall haue *Gold, and Pearle, and Precious ſtones.* If you ſit in darkneſſe, and in the ſhadow of death, heere you ſhall haue *light and life* for euermore: all teares ſhall bee wiped away from your eyes, all ſorrow from your hearts, all heauineſſe from your ſoules. Nay, this fleſh of ours that now is infected with ſo many inconueniences, ſubiect to ſo many mutati-

ons, vexed with so many diseases, defiled with so many corruptions, repleniſhed with so many miseries, ſhall then bee made most glorious and perfect, and ſhall ſhine as the Starres, or as the Sunne in the firmament for euer and euer. Besides all this, adde hereunto that which ſhall be the Crowne of our felicity, the glorious aſpect of the blessed Trinity, the full and perfect ſight and fruition of God himselfe. For if the ſeruants of King *Salomon* were accounted happy, becauſe they ſtood before him and ſaw him, and heard his wiſedome: how blessed and happy ſhall we be, when we ſhall ſtand, not for time, in the preſence of an earthly *Salomon*, but eternally ſhall behold the glory of the Lord, and the excellency of our God! and he will bee vnto vs an

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euerlasting Store-house of all happinesse: delight to our eyes, sweet harmony to our eares, honey to our mouthes, pleasant Balme to our smell, light to our vnderstanding, contentation to our will, and all in all vnto vs all: and wee being made drunke (as it were) with the Riuers of Gods Diuine pleasure, and with the abundance of his House, together with all Angels, Arch-Angels, Patriarches, Prophets, Martyrs, Innocents, Confessors, and Saints of God, shall sing that heauenly Song day and night without ceasing, *Holy, holy, holy, Lord God of Hosts, who was, who is, and who is to come:* Euer sounding & redoubling that continuall Halleluiah, *Saluation, and honour, and power, and glory be giuen to our God, and to the Lambe Christ Iesus, blessed for euermore.*

And is this euen so? is the prize of this *life* so great, is the ioy so exceeding, is the glory so incomparable? Why then, what iust occasion is offered mee to renew my former exhortation of *doing this*, that so we may *liue* for euer *such a life, vbi nullum erit malum, nullum latebit bonum: Where no euill thing shall bee present, no good thing shall bee absent?* And if such *a life* be promised to all *true Professors*, that is, to the *carefull doers*: why then, by an argument on the contrary, what a death is due to all *formall Hypocrites, who professe and doe not*, and so are no better than wilfull contemners of the Commandements of Almighty God? They shall not onely taste of the first death, which is the dissolution of the soule from the body: but also (without speedy repentance)

of

of the second death, which is eternall damnation of soule and body in hell, and the separation of the whole man from Gods heauenly presence and glory for euer. For the Lord hath spoken it, and therefore we must beleeue it: *If a man deale truly, and walke in my Statutes, he shall liue, but if he doe otherwise, he shall surely die,* Ezek. 18.13.

Wherefore, for conclusion of all, as *Moses* said to the children of Israel, *I call heauen and earth to record this day, I haue set before you life and death, blessing and cursing; therefore chuse life, that thou and thy seed may liue,* Deut. 30.19. So my witnesses are in heauen, and in earth, that this day I haue set before you, *life, and death: death,* to the oppugners; *life,* to the *doers* of Gods heauenly will. O therefore chuse life, that you and

your seed may liue for euer in the Kingdome of heauen: where wee shall haue all abundance, without scarcity; all pleasure, without paine; all peace, without warre; all loue, without dissension; all quietnes, without affliction; all security, without tentation; health, without sickneſſe; light, without darkneſſe; liberty, without bondage; honour, without infamy; beauty, without deformity; riches, without pouerty; life, without death; constant eternity, without mutability; endleſſe happineſſe, without misery. Whereas Saint *Augustine* speakes, *Iesum nostrum videbimus & amabimus, amabimus & laudabimus, &c.* Where wee shall see Iesus, euen our good Iesus, who heere hath promised, and long since by his precious blood hath purchased eternall life

life for vs, then to giue it vnto vs. We shall see him (I say) and in seeing him, wee shall possesse him; in possessing him, we shall loue him; in louing him, wee shall laud him; in lauding him, wee shall liue and raigne with him in the ioyes of this *blessed life*, for euer and euer. Which, the Lord of his infinite mercy grant, for his deare Sonnes sake Iesus Christ. To whom with the Father, and the blessed Spirit, be rendred all honour, and glory, power, and praise, might, Maiesty, dignity, and dominion, now and for euermore. *Amen.*

FINIS.